



From Sila to the Perfection of Sila

Gil Fronsdal

Go forth for the benefit of the many, for the happiness of the many, with care for the world, and for the good, the welfare, and the happiness of devas and humans.

—The Buddha
Mahakhandhaka Section 8; Vinaya

Dedication to the welfare and happiness of self and others is a source for a meaningful and purposeful life. This dedication—which is central to Buddhism—is encapsulated in the quote given above. In the Buddha’s teaching, caring for the welfare and happiness of others through our physical and verbal actions is referred to as the domain of *sila*. While this Pali word can simply mean “conduct” in general, in the context of Buddhist teachings it refers to ethically beneficial behavior, i.e., actions which avoid causing harm or which contribute to well-being. As such, *sila* is—together with meditation (*samadhi*) and wisdom (*panna*)—one of the “three trainings” into which all Buddhist practices are organized.

Sila can be divided into four categories, which we might think of as basic *sila*, compassionate *sila*, caring *sila*, and “the perfection of *sila*.” These can be described as follows:

- 1) basic *sila*: avoiding the conscious harming of oneself or others;
- 2) compassionate *sila*: alleviating the suffering and harm experienced by oneself or others;
- 3) caring *sila*: with benevolent care (*anukampa*), contributing to the welfare and happiness of oneself and others; and
- 4) the perfection of *sila*: when the first three forms of *sila* come to be guided by inner freedom and love.

Centering one’s life on any one of these four forms of *sila* can bring much joy, satisfaction, and growth in the Dharma, while it happily brings benefit to others as well.

A person who practices *sila* can be compared to a vegetable gardener. Someone with basic *sila* simply avoids throwing trash on the vegetable bed. One who is motivated by compassionate *sila* is like a gardener who removes the weeds growing in the bed so that the vegetables can grow. A person guided by caring *sila* is like a gardener who waters and feeds the vegetables so that they will thrive. And someone guided by the perfection of *sila* is like a gardener who does all that the first three types do, but who does so out of a sense of inner freedom and a love for plants. In these similes the garden bed represents the world, the trash is harmful actions, weeds are harmful or unhealthy mental states, and the vegetables are the people of the world. The gardener, of course, is you.

1. Basic *sila*: to avoid causing harm

Abstaining from causing harm is the foundation for all four forms of *sila*. *Sila*, therefore, can be understood as “non-harming behavior.” Specifically, it involves avoiding physical and verbal actions that cause harm to oneself or others. This idea is succinctly encapsulated by the five precepts of restraint, i.e., abstaining from killing, stealing, sexual misconduct, lying, and intoxication. For people engaged in Buddhist practice, basic *sila* also extends beyond the five precepts to include not only lying but all forms of harmful speech (including harsh speech, slander, and vacuous talk), as well as expressions of greed and hostility.

Sila concerns the actions of body and speech that are perceivable by others. Because the primary ways that humans harm each other are through verbal and physical actions, when we live with basic *sila* we protect ourselves from causing harm to others, and we can verify for ourselves the Buddha’s claim that adhering to *sila* leads to *samadhi*. As done by those who are mature in the Dharma, we will begin to “delight in *sila*.” This positive role for *sila* is represented by the Buddha describing the five precepts as gifts we give to others, offering them (for example) the gift of safety.

2. Compassionate *sila*: alleviating suffering

But we can do more than not causing harm. With the addition of compassion for the suffering of others, we can help to protect people from being hurt, and when they have already been hurt, we can support their healing regardless of whether the source of the hurt comes from others or from within themselves. Though compassion can sometimes be connected with our own inner reactivity and fear, once it is free of these agitations, compassion takes on a sense of sweetness and wholesomeness. It becomes a love of others that is warm, open, and meaningful.

Compassionate *sila* is expressed in our physical and verbal behavior: it is “compassion in action.” It can be as simple as holding a crying baby and as complicated as helping someone to navigate a complex system of medical care. It can be offering companionship through listening to someone’s troubles or by gently crying with them in their sorrow. It can be remembering the birthday of someone who is lonely or reflecting the inner beauty of someone who feels ignored by others. It can be offering food to a hungry stranger or donating in a significant way to a humanitarian relief organization.

(Continued inside)

3. Caring *sila*: benefitting others

Actions motivated by caring (*anukampa*) can be the same as those inspired by compassion. The difference is that while compassion is a response to suffering, *anukampa* is the basic human instinct to contribute to people's welfare whether they are suffering or not. The caring and benevolence that are expressed by the word *anukampa* involve the wish for others to thrive in wholesome ways, perhaps guided by a caregiver's vision of the happiness that others are capable of experiencing.

With *anukampa*, we might offer a neighbor or friend a meal, not because they are suffering but because it supports community, joy, and social harmony in a positive way. We might give a child a bicycle because it allows them to visit their friends or grow in their independence. We might volunteer at a meditation center because we want others to experience the benefits of practice that we ourselves have had.

When it is directed toward all beings, *anukampa* can be likened to a parent's desire—and actions—that their child feel supported, confident, and loved.

4. The perfection of *sila*: guided by freedom and love

In its most "perfect" form, *sila* arises from a combination of our own inner liberation and love. Love that is liberated from all attachments and conceits perfects *sila* because all impulses to do harm to anyone are absent. When one is free of all tendencies to reactivity, clinging, or rejection, nothing interferes with the simple, peaceful joy of compassion and care working together.

Compassion that is free from internal distress, and care that does not oppress, become partners in a dance of compassionate care.

Liberation from all attachments frees our love—that is, our compassionate care—to include every person and every creature. It provides both a clear perspective on the extent of suffering in this world and a compelling knowledge of the great benefits that inner freedom brings. With this perspective and understanding, a person with the perfection of *sila* will be motivated to work for the liberation of all people, always ready to offer whatever helping hand is needed.

Conclusion: From Basic *Sila* to the Perfection of *Sila*

Classically, Buddhist training begins with basic *sila* because, of the four types of *sila*, it is the easiest to practice. Because it involves physical and verbal behavior, we can directly observe it more easily than we can our thoughts, feelings, and mental impulses. Refraining from causing physical or verbal harm requires controlling our bodily and verbal actions. As difficult as this might be, it is usually easier than tracking and managing our minds. In addition, while there is no guarantee that one will be able to experience feelings of compassion and benevolent care, a commitment to live by the five precepts of restraint may be possible through the strength of one's own dedication.

Basic *sila* provides the foundation for the mental and emotional training of *samadhi*. When a person refrains from harming others, their meditation will naturally be less agitated by remorse, regrets, and fear. As the greed and aversion that motivate harmful actions decrease, so do the related tensions that restrict access to our own hearts. As the heart becomes more accessible, compassion for the world's suffering awakens. With a deeper attunement to others, basic *sila* is guided by what helps to alleviate suffering rather than causing suffering to increase.

As *samadhi* deepens, wisdom arises, and it begins to guide *sila* in a new way. This is the wisdom that understands the limitations that come from clinging and attachment so well that we realize there is nothing that is worth clinging to. Without the distraction of clinging, ordinary states of mind become relaxed, peaceful, and so deeply attuned to others that ordinary care for others is as simple and straightforward as drinking water when we are thirsty or arranging the pillow as we get ready for sleep. The caring actions motivated by *anukampa* are easeful, with few if any self-conscious concerns. The form of *sila* characterized by *anukampa* consists of acts of caring for the world that feel ordinary to those who do them, even when they look extraordinary to others.

The perfection of *sila* is *sila* in its highest form. It arises with the full maturity of meditation and wisdom—that is, when one's personal experience of liberation from suffering and attachment is strong enough that every act we do is free of clinging to anything whatsoever, even to the outcome of the care that we offer.

Having experienced liberation of the heart, we know how thoroughly everyone's heart can be freed of suffering, even in its most subtle and tenacious forms. Endowed with the perfection of *sila*, a person knows the greatest "good, benefit, and happiness" that is possible. As a result, their *sila* is guided by a natural wish for others to experience this happiness as well. With compassion and care for others, the perfection of *sila* provides a sense of meaning and purpose that energizes a person even though they no longer have a need for any "meaning" or "purpose." Instead, they live by responding to the needs and potential of those they meet as if they are their own.

IMC BOARD TRANSITION

IMC is pleased to announce that Bess Kane has succeeded Paul Wallace as IMC Treasurer. IMC is grateful to both Paul and Bess for their dedication, care and leadership. Also, we welcome Tom Fenner to the Board.

The IMC Board Members are Andrea Fella (Co-guiding Teacher); Bess Kane (Treasurer); Gil Fronsdal (Founding Teacher); Hilary Borison (Secretary); Kodo Conlin; Matthew Brensilver; Nancy Yamahiro; Ram Appalaraju; Sandra Sanabria (President); and Tom Fenner.

NOT KNOWING

INES FREEDMAN

A long time ago, a poor old Chinese farmer lost a horse, and all the neighbors came around and said,

“What terrible luck!”

The farmer said, “Maybe.”

Shortly after, the horse returned, bringing another horse with him, and all the neighbors came around and said, “Well, isn’t that lucky!”

To which the farmer replied, “Maybe.”

The next day, the farmer’s son tried to tame the new horse, but he fell, breaking his leg. All the neighbors came around and said, “That’s terrible! You’ll have no one to help you farm!”

The farmer replied, “Maybe.”

The next day, the conscription officers came around to conscript people into the army, and they rejected his son because he had a broken leg. Again, all the neighbors said, “Isn’t that great!”

Again, he said, “Maybe.”

The old farmer understood the not-knowing mind.

—*Daoist Parable*

A valuable skill is the ability to meet new situations with a “not-knowing” attitude. The farmer in the above story avoided uninformed conclusions; he stayed open to possibilities. He met his potential challenges with a “not-knowing mind,” and so did not make the situation unnecessarily worse. The Zen Master Suzuki Roshi famously described not-knowing as, “In the beginner’s mind, there are many possibilities. In the expert’s mind, there are few.”

Not knowing can be an attitude of not being limited by what we know. By not coming to premature conclusions, we stay open and curious. There’s room to learn, there’s room for new possibilities. Holding what we know lightly can bring an intimacy with what we do know, balanced by a mind that’s open and interested.

By practicing “not-knowing,” we can incline the mind towards openness. We learn to see people freshly, not based on past experience. We don’t view the present through the past. We meet the moment unhindered by unnecessary resistance that our experience shouldn’t be the way it is.

The Future

It’s important to appreciate that we are not always able to meet openly the challenges the future brings. In these times, not knowing and lack of certainty can feel stressful. It can give rise to fear.

While the future is unknown, the art of living is to meet the unknown, no matter how challenging, with sincerity and kindness. If the future brings suffering, not knowing can allow for compassion.

If there is fear, “not knowing” is an alternative to bracing ourselves. Fear is less likely to get stuck in the body with not knowing.

We don’t fuel the fear with pre-existing ideas and conclusions. With not-knowing, mindfulness can reveal wholesome relationship to fear. Mindfulness can help us hold the fear in a sizeable, caring space.

Though the future is unknown, it can also give rise to inspiration. If we’re open and not lost in projections, wholesome responses can arise, and creative ways to respond can appear.

Several years ago, we all had to shelter in place because of Covid. Was this bad luck?

At IMC, with the openness of not knowing, inspiration arose to begin teaching online and offer online retreats. Such good fortune! The good that came from the pandemic will continue at IMC long after the pandemic.

We can have both fear and openness to possibilities at the same time. I saw an interview with a world-renowned free climber, i.e., someone who climbs without ropes in places where most people would be too scared to climb even with ropes. He was asked, “Aren’t you afraid?” And he responded, “Of course I’m afraid! The fear keeps me safe.”

His fear didn’t stop him, and it didn’t overwhelm him. The focus of the climb and the steadiness of his mind allowed for the absorption the concentration in the climb; the fear was just the guide to keep him safe. If he had succumbed to fear, he would not have had the clear vision and open attitude needed to find his climbing route.

The Challenge of Views

I had a conversation with a relative, and hummingbirds came up. He was convinced that hummingbirds never landed their entire lives. Of course, having seen them land, I knew otherwise and told him. But he was set on his opinion.

I had no doubt that I understood hummingbirds correctly! I knew they were known for being almost constantly active and spending most of their time in the air, but they still rest on a perch or sleep on one. I felt frustrated that I couldn’t get through to him. My heart contracted in judgment of him. I felt separate from him, disconnected. And hummingbirds were completely inconsequential in my life! They certainly were not directing me to be caught in judgment.

So, how do we not cause harm to ourselves and others from our views and opinions? Can we meet a different point of view without contracting our hearts? Without causing harm to others?

Especially when we hold our view as consequential! Can we hold, without attachments, our understanding of a situation, so we have the ability to understand others? Rather than being caught in opinions about those who have opinions, we can put aside our views enough so we can listen to what motivates others in their opinions.

Suzuki Roshi also said: “Not knowing does not mean you don’t know.” Not knowing means not being limited by what we know. Can we hold what we know lightly enough that it might change with new input? Can we understand what we know and not cling to it?

Can we be at ease with not knowing what the future will be? Can we avoid adding suffering now from being overly caught in what we imagine the future will be? It doesn’t mean that we don’t pre-

NOT KNOWING, CONT'D

pare for what could happen; it means that we act out of wisdom instead of reactivity.

One of the great life skills is to be at ease in not knowing. It is the doorway to meet our life with inner freedom.

(Ed: adapted from a talk on November 6, 2024, by Ines Freedman. See audiodharma.org/talks/21667)

*Victory gives birth to hate;
The defeated sleep in anguish.
Giving up both victory and defeat,
Those who have attained peace sleep happily.*
—Dhammapada 201

FIVE GUIDELINES FOR INNER SAFETY

KIM ALLEN

The path of practice unfolds best when the mind is at ease. This does not mean that only pleasant experience is arising—not at all. Nor does it mean that there is no agitation. Instead, it is about creating an inner environment that is hospitable to all the diverse experiences that may arise.

If we are continually judgmental, irritated, or disturbed by what appears in our mind, we are creating a hostile atmosphere. If we try to control experience, blocking some things and holding onto others, we are effectively in conflict with what is actually unfolding. In such a setting, some “shy” mindstates simply will not feel safe to arise, in a manner of speaking. If our aim is to see things as they are, fully and accurately, we must create an environment of inner safety.

In my own practice, I adopted these five “guidelines for inner safety” that I have found valuable at various times. Please use them if you'd like, or create your own. I offer them as they came to me, and will unpack the language below.

One way I use them is to drop them into the mind at the beginning of a meditation session, after I've settled in for a few minutes. They act as guiding intentions, almost ground rules, for that sitting period.

The first two are general:

1. It is OK for anything to arise
2. It is OK for anything to cease

These are deep declarations. When they are brought forth sincerely, the effect can be powerful.

The next three are directed at the shy mindstates themselves:

3. You will not be made to speak
4. You will not be dismissed or mocked

5. You will not be made into something you're not

Number 3 means that a feeling, thought, or sensation will not be asked to explain itself—or even to express anything in words. Sometimes we demand that things arising in the mind have some reason for being there, or some connection to our other views and experiences. This guideline reminds us that each arising is complete as it is. More fundamentally, many subtle experiences are wordless, and this grants them the respect to remain that way.

Number 4 is straightforward: We promise not to judge experience, especially in a negative way. Easier said than done, of course, but essential if we are to see the less “acceptable” parts of the mind. The unacceptability may be in relation to social or cultural norms, precepts or promises we have made, or our own idea of who we are. Dare to feel all of this without judgment. In fact, it is vital to do so.

Number 5 refers to the reification of experience, such as into abstract ideas, principles, views, and stories, or into a self. Can experience simply be as it is, not representing or implying anything else? Not demanding action or restraint? Try to catch the mind as it grabs experience and makes it into something, anything, then just back off and open that fist.

When the mind is fully safe, it is close to being free.



DANA SUPPORTS IMC

IMC continues a 2,600-year-old Buddhist tradition of providing the teachings freely to all who are interested. IMC has no paid staff and is run entirely by volunteers. All financial support comes from the generosity of community members who value what IMC offers. Tax-deductible donations support all expenses, including programs, publications, website, the Insight Retreat Center, and AudioDharma. Teachers receive no salary and are supported by teacher dana (such support of teachers is not tax deductible). We at IMC are very grateful for all the support we receive, and are inspired by how the Dharma thrives in a field of generosity and gratitude!

To learn how to donate, please go to insightmeditationcenter.org/donate/. If you have questions, email fundraising@insightmeditationcenter.org or call (650)260-8674. Insight Meditation Center of the Mid-Peninsula, parent organization of both IMC and IRC, is a 501(c)(3) organization, tax ID 77-0450217.

AUTONOMY: GOVERNING YOURSELF

Governing yourself, live mindfully.

—The Buddha (AN 3.40)

To benefit from mindfulness practice, you need to practice it yourself. Or, as it is often said, mindfulness only works if you do it. No one can practice it for you; to live mindfully is always the result of one's own individual effort.

The decision to practice mindfulness is thus a personal choice. And once we begin, it reveals other areas of our inner life where we have choices. We then learn, for example, to live an ethical life as we decide which motivations we will act on and which we will not. Instead of being “governed” by unwholesome compulsions and biases, we govern ourselves by choosing not to give in to unwholesome impulses, and by freely deciding to make ethical decisions guided by wisdom and non-harming. Exercising such choices makes a person “autonomous” in their *sīla*, or ethically beneficial behavior, as they make their own decisions to live ethically.

To grow in mindfulness is to grow in the ability to self-manage our inner life with greater and greater degrees of *autonomy*, a word derived from the Latin *auto* meaning “self,” + *nomos* meaning “governance” or “law.” The inner autonomy developed through Dharma practice is, simultaneously, a growth in freedom from being under the “governance” or control of compulsive thoughts, beliefs, biases, emotions, and delusions. The greater our inner autonomy, the greater our freedom. Full autonomy is to have complete freedom in decision making, free of any reactivity or inner pressure.

*One should not give oneself away,
Should not give oneself up.*

—The Buddha (SN 1.78)

The freedom found through autonomy over our inner life is an amazing power over oneself. No matter what arises in the mind and heart, our capacity to be aware and to respond remains independent of what occurs. No urge has control over us as we have no temptation or compulsion to go along with it. This deeply personal form of autonomy should be preserved so that we don't give ourselves away to the forces of compulsion and attachment. Nor do we give up on ourselves by believing we “are” the compulsions and clings, or that we are their servants and victims. If anything, we identify with the freedom that exists in the absence of identifying with anything. Or we might identify with the absence found when clinging and craving are not present. And when clinging and craving are no more, one's autonomy is free of all doubt, confusion, and fear, because for these to exist requires the presence of clinging and craving.

The wanderer Dighanakha saw the Dhamma, attained the Dhamma, understood the Dhamma, fathomed the Dhamma, crossed beyond all doubt, did away with perplexity, gained intrepidity, and became independent of others in the Teacher's Dispensation.

—The Buddha (MN 74.15)

To know the greatest form of autonomy is to become independent of others in the Buddha's teachings, including becoming independent of the Buddha himself. The most instructive experience of autonomy, even if short lived, is experiencing the absence of all attachments.

One then knows first-hand that craving and the ensuing suffering are not permanent, and that it is possible to become free of them. In an inner and outer world where nothing is constant, one learns that no quintessential self can be found, just as no painting endures when painted with watercolors on the surface of flowing water.

To be autonomous in the Dharma is to be free from acting under the influence of greed, hatred, and delusion. It is the ability to avoid involvement with unwholesome tendencies and, instead, to promote one's wholesome mind states.

Meditation is one method to develop autonomy and freedom. It fosters an inner stability that becomes a ballast that can keep one from being overwhelmed. It cultivates calm, like a still lake that quickly smoothes out the ripples spreading from a stone dropped into the water. It sharpens clarity which, like empty space, doesn't impede anything. Meditation increases an inner silence in which past and future vanish, just as the loud whine of a leaf blower vanishes when the leaf blower is turned off.

In the pleasure and comfort of deep meditation, the inner qualities of stability, calm, clarity, and spaciousness provide a still and quiet place that is a wholesome and peaceful inner alternative to giving ourselves over to reactivity. This peaceful stillness lessens the tendency to depend on others or to expect external events to make us happy and free. When we don't depend on anything, we don't fall apart when that thing is taken away. The inner quiet and stillness give mindfulness a quiet gaze. Awareness becomes calm, and knowing becomes peaceful and effortless.

One abides independently, not clinging to anything in the world.

—The Buddha (MN 10)

Meditation is a valuable practice for letting go of reactivity and attachments. As that practice matures a time comes when there is no longer any need to be hostile, no impulse to crave, and nothing to fear. Our inner life becomes autonomous while simultaneously being set free. Now there is nothing that must be believed and nothing that is not believed; there is no need for change and no resistance to change, no clinging to any identity and to having no identity.

The journey from birth to adulthood involves a progressive growth in one's autonomy. From learning to walk to eating unassisted, dressing oneself, going alone on a bus to school, and leaving home to go to college or a new job, one becomes increasingly self-monitoring, self-regulating, and independent.

Adulthood is equally a journey to greater autonomy, provided that we continue to grow with each joy and each challenge that comes. The task is to keep growing in autonomy and freedom as if this is

AUTONOMY, CONT'D

a natural process of any human life. If finding peace is important, finding autonomy is a means to peace. If what is essential is to love those around you, inner freedom and autonomy increase and purify the love that is available. In many cases having inner autonomy over our reactions allows us to keep maturing for as long as we live.

—Gil Fronsdal

INSIGHT RETREAT CENTER IS EXPANDING

Because the Insight Retreat Center (IRC) retreats are full, with long waiting lists, we have begun to rent other centers to offer additional retreats. During 2024 we began offering Offsite Retreats, in locations from Washington State all the way down the coast to Los Angeles. We offered many different formats: camping, hybrid zoom/onsite, non-residential, as well as the familiar, multi-day residential. We took this as an opportunity to experiment and to be adventurous.

Based on these experiments, we have decided to focus our 2025 Offsite Retreats on two locations: partnerships with Hidden Villa in Los Alto Hills, and with Big Springs Retreat Center just outside of Sierra City, California, an hour north of Nevada City. Both retreat centers are wonderful places to practice. They will both be adventures in building new versions of the Insight Retreat Center in new locations.

From about 2002 to 2012, IMC rented Hidden Villa 4-5 times a year for retreats. The location is a beautiful nature preserve and farm. The cows mooing and roosters crowing were a regular part of practice life there. We rented the hostel, which is all shared rooms. Retreat life is simple and comfortable at Hidden Villa. In 2024 we offered two non-residential retreats there. In 2025 we currently have 3 residential retreats scheduled in January, April, and October. We expect to add 2-3 more.

Big Springs Retreat Center opened this year. It is a newly built facility with a beautiful meditation hall in the woods overlooking a small lake. In addition to the new residence halls, it has a collection of large tent platforms for those who like to camp. We are planning to offer three retreats here in 2025, a BIPOC Nature Retreat, and two traditional insight retreats, one with Gil, the other with Matthew Brensilver and Dana DePalma.

For all of these IRC/Offsite retreats, we want to continue IRC's culture of generosity in supporting retreats and retreat centers. To expand into these new options, we welcome support from volunteers to help with managing, cooking, and logistical support. If you are moved to help, please contact offsite-volunteer-contact@insightretreatcenter.org. For more information about upcoming retreats, please check the IRC website.



AROUND IMC: THE MEDITATION HALL GLASS

GUS PINTO

Over a couple of months in the Summer of 2017 the original colored glass panes in the window wall of the Meditation Hall were replaced. The old glass, typical of the design of mid-century places of worship, was a mix of eclectic colors, and did not allow much light to enter the hall. While the rest of the hall had been updated, the old glass did not fit into the design of the peaceful and spiritual place in which we sit.

Today the glass in the window wall is clear, and allows light to enter unobstructed into the hall. What is not immediately apparent, except to that rare person who might stop to study the glass, is that there was some thought about the practice of meditation that went into the selection of the glass.

There are three glass types. The first type, at the bottom of each tall glass column, has a random pattern through which it's difficult to discern anything. While light might pass unobstructed, it is not possible to see clearly any structure or details through the glass. One might say that this is like the start of a meditation practice: it is difficult to discern anything, we are just intuitively aware of our need for "light".

The second glass type, always above the first type in the columns, is also difficult to see through clearly. However, it has a very slight and more regular structure. One might say that this is what happens as we develop our practice: we start to notice, and gradually begin to understand better, the patterns of our thinking.

The third and last glass type, always above the second type in the columns, is fully transparent. Through it we can see clearly a beautiful tree outside and, above it, the sky. One might say that this is what happens as we further develop our practice: not only are we bathed in direct light, but gradually we are able to see more clearly a tree and its place in the sky.

Lastly, the window wall consists of several tall columns of these glass panes of increasing clarity, each with panes of different heights. These glass columns are like the meditation practices of people: they are not the same. Each person's path in the development of their meditation practice is different—there is no definable and uniform path of milestones.

Next time you are in the Meditation Hall maybe take a moment to notice the window wall. And sit peacefully with awareness that the sangha, down to the glass selected for the window wall, understands and supports the development of your meditation practice.



TWO NEW SPANISH TRANSLATIONS OF GIL'S BOOKS

DAVID LOREY

Dharma en Español, IMC's Spanish-language practice community, announces the release of two new books: *Pasos Hacia la Libertad*, a translation of Gil Fronsdal's *Steps to Liberation: the Buddha's Eightfold Path*, and *Todo es Práctica*, a translation of Gil's *Everything is Practice: A Guide for Insight Meditation Retreats*.

Pasos Hacia la Libertad has just been released in a special edition that features photographs by Delio Aparicio, a photographer and practitioner in Medellín, Colombia. Aparicio has long been involved with IMC initiatives and has sat retreat at IRC. The photographs provide vibrant context in Latin American culture for the book's chapters on skillful practice.

The publication of *Todo es Práctica* marks both an important contribution to retreat preparation for Spanish-speaking practitioners, and a novel translation process. The book, which draws on decades of Gil's thinking on retreat practice in the Insight tradition, is being used in IMC's Dharma Leadership Training program, with the Spanish version used by Spanish-speaking participants in that program.

The translation was produced in an unusual way that IMC hopes will lead to similar translation projects. A project team first created a rough translation using Chat GPT4 and then submitted the resulting manuscript to native speakers and professional translators for review and correction. The resulting text was ready in record time.

Both books are available as PDFs, and are offered on a dana basis, on the IMC website's section of Spanish-language resources (insightmeditationcenter.org/espanol/recursos-dharma-en-espanol).

CULTIVATING TRANQUILITY AND INSIGHT WHEN HEALTH CHALLENGED

AN ONLINE ZOOM RETREAT FOR PEOPLE WITH HEALTH CHALLENGES WITH YING CHEN AND FRANCISCO MORILLO GABLE.

This retreat invites anyone living with health challenges to join us for a time of nourishment through the cultivation of calming tranquility and insights, as well as resting in community. Includes alternating periods of sitting and walking or guided movements, as well as practice discussions with the teachers. Sessions are limited to a maximum of 24 participants.

- Thu, April 10: 4pm to 6pm PST
- Fri – Sat, April 11 & 12: 6am to 6pm PST
- Sun, April 13: 8am to 10am PST

More information at insightretreatcenter.org

MEETING CHANGE WITH LOVING-KINDNESS

NIKKI MIRGHAFORI

As we approach a new chapter in our shared journey, many of us sense uncertainty about what the coming years may hold. The challenges ahead may test our resolve, our patience, and our capacity to stay present. Yet, they also invite us to deepen our practice of loving-kindness, or metta, as a steadying force in uncertain times.

Loving-kindness does not require agreement with or approval of what is unfolding. It asks us to hold ourselves and others with care, even amidst disagreement or difficulty. We can wish sincerely: May we navigate this time with hearts grounded in goodwill. May we meet uncertainty with courage and equanimity. May we find ways to contribute to the well-being of all, regardless of circumstances.

The years ahead will be shaped by many forces, some beyond our control. But within each moment, we have the opportunity to choose how we respond. Rooted in kindness, we can cultivate a world where care and resilience flourish—not by seeking to perfect the future, but by tending to what is here, now, with wisdom and love.

KEEPING IT SIMPLE

A NON-RESIDENTIAL RETREAT WITH YING CHEN, KIM ALLEN, DIANA CLARK, AND DAVID LOREY

This retreat, open to all experience levels, offers an intensive retreat experience in a non-residential retreat format. Scheduled from 8 am Thursday, January 23, to 5 pm on Sunday, January 26, in Los Altos, CA, the retreat will include alternate sitting and walking meditation periods, morning instruction, Dharma talks, and short work periods for setting up and cleaning up. Teachings will focus on the deep simplicity available in the practice, and will emphasize integrating formal and daily-life practice. Full participation (for the whole day, on all four days) is required. Retreatants are requested to bring lunch each day. Tea and light snacks will be available. Like all IRC retreats, this retreat is offered on a dana-basis.

More information at insightretreatcenter.org/offsite-retreats/





SCHEDULE OF EVENTS

January ~ March 2025

WEEKLY MEDITATION & TALKS

IN-PERSON AT IMC:

MONDAY EVENING SITTING AND TALK

With Diana Clark or guest teachers, 7:15 to 8:30pm. A 30-min sitting, a 30-min Dharma talk, and 15 min Q&A.

WEDNESDAY MORNING HALF-DAY RETREAT

Sitting and walking meditation with Gil Fronsdal or guest teachers. You may attend any part of the morning.

- 9:30am – Sitting • 10:15am – Walking Meditation
- 11am – Sitting • 11:45am – Dharmette (brief talk)
- 12pm – Temple cleaning
- 12:15 – Informal lunch and discussion outdoors in the parking lot (weather permitting). Everyone welcome (bring bag lunch).

DHARMA PRACTICE THURSDAYS: BRINGING THE DHARMA TO LIFE WITH TANYA WISER OR GUEST TEACHERS 6:30 to 8pm

Join us in exploring various Dharma topics. Includes guided meditation, dharma talk, and group discussions where we are encouraged to engage with the teachings in a way that brings us closer to the dharma and the sangha. For beginners and experienced beginners.

SUNDAY MORNING SITTINGS AND TALK

With Gil Fronsdal or guest teachers, 8:30 to 10:45am.

- 8:30am – 1st Sitting • 9:10am – Walking Meditation
- 9:25am – 2nd Sitting • 10 to 10:45am – Talk

MEDITATION INSTRUCTION

IN-PERSON AT IMC:

5-WEEK INTRODUCTION TO MINDFULNESS MEDITATION

Basic instructions in mindfulness meditation taught sequentially, starting with mindfulness of breathing, followed by mindfulness of the body, emotions, thinking, and the application of mindfulness in daily life.

- 5 Wednesday Evenings, Feb 5–Mar 5, 7 to 8:30pm with Gil Fronsdal
- 5 Tuesday Afternoons, Jan 14–Feb 11, 1 to 2:30pm, with Tom Fenner

INTRODUCTION TO MINDFULNESS MEDITATION

DAYLONG

- Saturday, Apr 19, 9:30am to 4:30pm, with Kodo Conlin

BASIC MEDITATION INSTRUCTION

- 3rd Monday evening each month 6:15 to 7pm
- 4th Wednesday morning each month 8:15 to 9am

DAYLONG RETREATS

ON SATURDAYS, IN-PERSON AT IMC:

- Jan 4, 9:30am to 4:30pm, **Natural Awareness and Wisdom** with Ari Crellin-Quick and Lienchi Tran
- Jan 11, 8:30am to 5pm, **Mindfulness Meditation** with Gil Fronsdal
- Feb 15, 9am to 4:30pm, **Live and Love** with Ying Chen
- Feb 22, 8:30 am to 5pm, **Mindfulness Meditation** with Gil Fronsdal
- Mar 1, 9am to 4:30pm, **Bringing All Parts of Yourself to IMC** for

IMC Volunteers, with bruni dávila and Tanya Wisner (registration required)

- Mar 8, 9am to 4pm, **Experiencing the Body** with Kim Allen
- Mar 22, 9:30am to 3:30pm, **Poetry of Practice** with Diana Clark
- Apr 19, 9:30am to 4:30pm, **Introduction to Mindfulness Meditation** with Kodo Conlin

ONLINE THRU IRC:

For information go to insightretreatcenter.org.

- Saturday, Feb 15, 9am to 4:30pm with Diana Clark
- Friday, Mar 21, 9am to 4:30pm with Gil Fronsdal

SATURDAY HALF-DAY RETREATS

IN-PERSON AT IMC:

- Feb 1, 9:30am to 12:15pm, **Mindfulness Meditation and Practice** with Tanya Wisner

WEEKLY ONLINE PROGRAMS

SEE WEBSITE CALENDAR FOR LINKS FOR THE FOLLOWING PROGRAMS:

- **MONDAY THRU FRIDAY MORNING SITTING AND TALK** with Gil Fronsdal or guest teachers, 7 to 7:45am. On YouTube.
- **MONDAY THRU FRIDAY EVENING HAPPY HOUR: LOVING KINDNESS PRACTICE** with Nikki Mirghafori, Liz Powell and others, 6 to 7pm. Guided Meditation teaching, and discussion on loving-kindness. On YouTube and/or Zoom.
- **TUESDAY MORNING SITTING, REFLECTION, & DISCUSSION** with Dawn Neal, Marjolein Janssen and others, 9:30 to 10:45am. 35-minute sitting, followed by a reflection and discussion. On Zoom
- **MARTES DHARMA EN ESPAÑOL** con Andrea Castillo, Sandra Sanabria y otros, 6:30 a 8pm. Meditación y pláticas de Dharma en Español. En Zoom.
- **WEDNESDAY SITTING AND DHARMETTE** with Matthew Brensilver, 7:30 to 8:15pm. On YouTube.
- **THURSDAY EVENING SITTING AND Q&A**, with Ari Crellin-Quick, Liz Powell, and others, 7:30 to 8:30pm. A sitting followed by a short reflection and discussion. On Zoom.

RESIDENTIAL RETREATS AT IRC

Includes retreats open for registration early 2025. For information go to insightretreatcenter.org.

- Jan 26–Feb 2, **1-Week Insight Retreat for People in their 20s and 30s** with Max Erdstein and Gil Fronsdal (also as Online/Hybrid).
- Mar 2–9, **1-Week Insight Retreat** with Gil Fronsdal and bruni dávila (also as Online/Hybrid)
- Mar 16–23, **1-Week Insight Retreat** with Max Erdstein and Matthew Brensilver
- Apr 10–13, **4-Day Insight Retreat** with Ines Freedman and Diana Clark
- Apr 20–27, **1-Week Insight Retreat for People in their 20s & 30s** with Mei Elliott, Kodo Conlin, and Kirsten Rudestam
- May 4–18, **2-Week Experienced Practitioners Retreat** with Gil Fronsdal, assisted by Diana Clark (also as Online/Hybrid)

IRC ONLINE RETREATS

For information go to insightretreatcenter.org.

- Mar 26–30, **5-Day Insight Retreat** with Ines Freedman and Kodo Conlin.
- April 10-13, **4-Day Cultivating Insight and Tranquility when Health Challenged** with Ying Chen and Francisco Morillo Gable. For more info see article on page 7.

IRC OFFSITE RETREATS

Except where noted—for info: insightretreatcenter.org/offsite-retreats/

- Jan 7–11, **5-Day Natural Awareness Retreat** with Marjolein Janssen and Ari Crellin-Quick at Hidden Villa, Los Altos. Info: insightretreatcenter.org/hidden-villa (Commute option available)
- Jan 23–26, **4-Day Non-Residential Insight Retreat: Keeping It Simple** with Ying Chen, Kim Allen, Diana Clark, and David Lorey at Los Altos Community Center.
- Feb 6–13, **1-Week Daily Life Practice Retreat** with Lienchi Tran & Liz Powell at Holy Spirit Retreat Center in Encino, CA. 3 nights residential plus 4 days of home practice via Zoom.
- Apr 16–20, **5-Day Ethics and Love in Interpersonal Life** with Matthew Brensilver at Big Bear Retreat Center in Big Bear, CA (online/hybrid option available) followed by 6-week online integration course.

SPECIAL EVENTS

IN-PERSON AT IMC UNLESS OTHERWISE NOTED.

NATURAL AWARENESS AND WISDOM DAYLONG WITH ARI CRELLIN-QUICK AND LIENCHI TRAN

SATURDAY, JAN 4, 9:30AM TO 4:30PM. During this daylong practice period we will explore the practice of relaxed open awareness as taught by Sayadaw U Tejaniya, with an emphasis on exploring qualities of mind and the attitude towards one's experience. Such an open awareness practice supports both the formal meditation of sitting and walking, as well as awareness of our normal daily activities. Includes alternating periods of sitting and walking with instructions and discussion. Recommended for both beginners and experienced practitioners. Bring lunch.

MINDFULNESS MEDITATION DAYLONG WITH GIL

FRONSDAL SATURDAY, JAN 11, 8:30AM TO 5PM.

This retreat is meant for people who already understand the basic practice of mindfulness; no instruction will be given. Includes alternating periods of sitting and walking meditation with a Dharma talk at the end of the day. Brief interviews to talk about the practice will be available with Gil. Bring lunch.

MINDFULNESS MEDITATION AND PRACTICE HALF-DAY WITH TANYA WISER SATURDAY, FEB 1, 9:30AM TO 12:15PM.

Includes guided or lightly guided meditations, a brief dharma talk, group discussion, and mindful activity. This is an opportunity to deepen your meditation practice and daily life practice, ask a teacher questions and practice with other sangha members. For beginners and those with more experience. Bring lunch.

LIVE AND LOVE DAYLONG WITH YING CHEN

SATURDAY, FEB 15, 9AM TO 4:30PM.

Today we will practice Dhamma by bringing qualities of mindfulness and heartfulness together. We will learn how to live wisely and lovingly through our practices. Includes sitting and walking meditation, instructions, a dharma talk, and an opportunity to ask questions of the teacher. Recommended for both beginners and experienced practitioners. Bring lunch.

MINDFULNESS MEDITATION DAYLONG WITH GIL

FRONSDAL SATURDAY, FEB 22, 8:30AM TO 5PM.

This retreat is meant for people who already understand the basic practice of mindfulness; no instruction will be given. Includes alternating periods of sitting and walking meditation with a Dharma talk at the end of the day. Brief interviews to talk about the practice will be available with Gil. Bring lunch.

BRINGING ALL PARTS OF YOURSELF TO IMC A DAYLONG OF CARE AND CONNECTION FOR IMC VOLUNTEERS WITH BRUNI DÁVILA AND TANYA WISER

SATURDAY, MAR 1, 9AM TO 4:30PM. This in-person workshop is a chance to contribute to the IMC community's ongoing exploration of diversity and inclusivity. We will share, explore, and celebrate our and each other's many different identities. To learn more and to register go to: <http://bit.ly/IMCVolunteer>

EXPERIENCING THE BODY WITH KIM ALLEN

SATURDAY, MAR 8, 9AM TO 4PM. Explores practices based in Buddhist teachings that help us connect to the body, experience it freshly, and invite liberating wisdom and compassion to emerge. Appropriate for beginners and those with more experience. Includes sitting, walking, instructions, a Dharma talk, and optional sign-up practice discussions. Bring lunch.

POETRY OF PRACTICE WITH DIANA CLARK

SATURDAY, MAR 22, 9:30AM TO 3:30PM. Introduces poems as a support for meditation. Includes poetry readings, silent sitting and walking meditation periods and short talks. Appropriate for participants with some mindfulness meditation experience. Bring lunch.

INTRODUCTION TO MINDFULNESS MEDITATION

WITH KODO CONLIN SATURDAY, APR 19, 9:30AM TO 4:30PM.

Includes guided meditations, dharma talks, and alternating periods of sitting and walking; provides instructions and guidance on mindfulness of breathing, body, emotions, thoughts, and open attention. An opportunity to strengthen mindfulness, develop concentration, practice in community, and ask a teacher questions. For beginners and those with more experience. Bring lunch.



YOUTH & FAMILY PROGRAMS

IMC has a variety of programs for youths and family from preschool through high school. For more info contact Hilary at IMC.familyprogram@gmail.com. Usually in-person at IMC.

MINDFUL PARENTS LED BY LAUREN SILVER AND MELODY BAUMGARTNER. THIRD SUNDAY OF EACH MONTH IN-PERSON AT IMC, 11:15AM TO 12:45PM. This year's theme is Parenting and the Ten Paramis. Parents are invited to practice in a warm and caring community, supporting each other as we raise thriving children of all ages—infancy through adulthood. Includes meditation, mindful speech and listening, with time for sharing. No registration necessary. Contact Melody: melodybaumgartner@gmail.com.

DHARMA SPROUTS (K-2ND GRADERS & THEIR PARENTS) Led by Hilary Borison and Carla Rayacich. **FIRST SUNDAY OF EACH MONTH, 11:15AM TO 12:15PM.** Meditation and mindfulness practice through stories, songs, art, movement, and games. Parents/caregivers participate with their children. Contact Hilary at IMC.familyprogram@gmail.com for more information or to RSVP. Please provide first names of each adult and child who will attend.

DHARMA ROCKS (3RD-5TH GRADERS) Led by Camille Whitney and Tim Sandoe. **THIRD SUNDAY OF EACH MONTH, 5 TO 6:15PM.** Meditation and mindfulness practice through games, stories, and art. Vegetarian pizza will be provided. Parents/guardians can either drop off and pick up their kids or wait at IMC. We ask participants to sign up at least two days before the event. For more information, please email CRWmindfulness@gmail.com.

DHARMA BODHIS (MIDDLE SCHOOL) & MINDFUL TEENS (HIGH SCHOOL). Led by Hilary Borison and Conrad Sherby. **SECOND SUNDAY OF EACH MONTH, 5:30 TO 7PM, IN-PERSON OR ONLINE.** Exploring how the dharma can support challenges and opportunities through group discussions, mindfulness practice, creative activities, and more. Vegetarian pizza included. RSVP if you plan to attend. Contact Hilary Borison: 650/575-2052 or IMC.familyprogram@gmail.com.



SUPPORT GROUPS

SUPPORT GROUP FOR PEOPLE WITH HEALTH CHALLENGES **ON ZOOM: 1ST & 3RD THURSDAYS OF THE MONTH, 12:30 TO 2PM.** The primary purpose of this group is to provide each participant an opportunity to share personal challenges, triumphs, hopes, and fears with individuals facing similar situations. Meetings include brief sittings and consideration of pertinent Dharma topics. At least four days before attending the group for the first time, please contact Ying Chen at imcsg22@gmail.com.

BUDDHISM AND RECOVERY SUPPORT GROUP

ON ZOOM, WEEKLY ON SUNDAY 7 TO 8:15PM. Group discussion and study exploring Recovery principles and the teachings of the Buddha. Includes 15-20 minutes of sitting meditation, a reading on Dharma and Recovery and open discussion. Everyone is welcome. Peer-led group. For more info contact: stan.loll@gmail.com. See IMC website calendar for Zoom link.

20's AND 30's PROGRAM

AT HOME IN THE WORLD: DHARMA EVENINGS FOR PEOPLE IN THEIR 20'S AND 30'S WITH MAX ERDSTEIN AND GUEST TEACHERS. SUNDAYS, 7:30 TO 9PM (EXCEPT THE 2ND SUNDAY OF THE MONTH). Our meetings alternate between Zoom and in-person at IMC; please check IMC's website Calendar for details. Our group addresses themes relevant to people in their 20's and 30's and includes guided meditations, short dharma talks, and group discussions. We have a friendly and vibrant ongoing community, and all are welcome to drop in at any time.

IMC LGBTQIA+ SANGHA

ON ZOOM: 1ST AND 3RD SUNDAY OF THE MONTH, 5 TO 6PM Suitable for both beginners and experienced practitioners within our LGBTQIA+ community. Open to people who self-identify as trans, nonbinary, queer, genderqueer, questioning, bisexual, asexual, intersex or two-spirit, gay, lesbian. To join us online and be added to our e-mail list, please contact imcqueersangha@gmail.com. The Zoom link will be sent separately. We are peer facilitated with guiding teacher bruni dávila.

OTHER GROUPS

Check the IMC website calendar for Zoom links unless otherwise noted.

ONLINE SUNDAY SANGHA WITH JAN MESSER AND BARRY ROTHMAN, IMC SANGHA MEMBERS. ON ZOOM: SUNDAY FOLLOWING THE DHARMA TALK, AT APPROXIMATELY 10:45 TO 11:30AM. Connect with sangha (community), foster dharma friendships and support each other's Buddhist practices and discuss dharma teachings online with IMC members from all over the world.

DHARMA CIRCLE FOR PEOPLE OF ASIAN BACKGROUND WITH LILU CHEN AND YING CHEN. ON ZOOM: 2ND AND 4TH SUNDAYS OF EACH MONTH, 1 TO 2:30PM. Includes sitting meditation, a short dharma talk, discussion and community activities. We intend to provide a safe, friendly, and nourishing environment. Open to all self-identified people of Asian or South Asian, Southeast Asian, East Asian and Pacific Islander background. No registration required. For info contact asianimc2020@gmail.com.

WOMEN'S CIRCLE OF MINDFULNESS WITH HILARY BORISON. ON ZOOM: THURSDAYS, 11AM TO 12PM.

A gathering for self-identified women who wish to deepen practice in a loving community, as we learn to weave mindfulness throughout our daily lives. For info and to receive the Zoom link, contact Hilary at hborison@sbcglobal.net.

DHARMA-INSPIRED BOOK GROUP

ON ZOOM: FRIDAYS, 5 TO 6:30PM. We read books on Buddhism and meditation at a pace that allows for discussion. You may drop in even if you don't have the book. In this self-led group, Anne Foster is acting as facilitator for our current book. Contact: afoster@rawbw.com. For info, Zoom link, and to sign up to receive email updates: insightmeditationcenter.org/dharma-friends/

EARTH CARE GROUP

ON ZOOM: LAST SATURDAY OF THE MONTH, 8:30 TO 10AM. We focus on a set of diverse topics relating to the right actions we can take to mitigate climate change. Meetings will usually have an invited speaker and include a brief meditation, presentation, and group discussion. For info email EarthCare.Dharma@gmail.com.

SENIOR SANGHA GROUP: ENJOYING OUR AGING WITH DAVID COHN, FIONA BARNER & ROBERT CUSICK

ON ZOOM: USUALLY ON THE THIRD THURSDAY OF THE MONTH, CHECK THE IMC WEBSITE CALENDAR TO CONFIRM, 11AM TO 1 PM. (See the calendar entry and fill out the short form to be added to the email list for class materials, announcements and Zoom link). Join our dharma-based community of IMC seniors of all ages. We will cultivate enjoying our journey through the vicissitudes and blessings of aging with kindness and wisdom practices. Includes guided meditations, talks, and discussions on topics that support aging with ease and contentment.

SONA'S DHARMA STRUMMERS

Join us as we make music for the elderly. No prior musical experience necessary. Once a month, we visit two residential care facilities in Redwood City and sing old favorites accompanied by our ukulele playing. If you don't play the ukulele, you can come and sing along. We practice once a month in a nearby home. Basic ukulele instruction provided. For info contact Martha at marthachickerting@gmail.com.

YOGA

THURSDAY MORNING YOGA AND SITTING MEDITATION WITH TERRY LESSER 9 TO 10:45AM IN-PERSON AT IMC

We use a variety of asanas (poses) to focus and calm the mind, enhance breath and overall awareness, and develop flexibility, balance, and strength. Beginners welcome. The class is a mixed level—all are encouraged to work in accordance with their needs and abilities. Bring a large towel and sticky mat if you have one.

SATI CENTER

REGISTER FOR THESE EVENTS AT [SATI.ORG](https://sati.org) FOR MORE INFO AND ZOOM LINKS.

ON ZOOM:

BRAHMAVIHARA: THE BEAUTIFUL QUALITIES OF THE HEART WITH RACHEL LEWIS FIVE WEDNESDAYS, JAN 8—FEB 5, 7 TO 8:30PM. Explores the qualities of kindness, concentration, compassion, joy, and equanimity. Includes how to cultivate them in formal practice and in daily life and understanding the barriers to their natural arising.

STORIES OF AWAKENING AND WISDOM

WITH LEIGH BRASINGTON FOUR TUESDAYS, JAN 28—FEB 18, 7 TO 8:30PM. Buddhism is full of stories from the suttas, to the Jataka tales, and on into the Mahayana. Come join storyteller Leigh Brasington for a different Buddhist story each session followed by discussion.

CONTEMPLATING THE REFUGES WITH TONY BERNHARD

SAT, FEB 8, 9AM TO 12PM. Inquiry into the nature of refuge and how each of the Three Jewels—Buddha, Dharma, and Sangha—provides shelter from the storm of suffering/*dukkhasamudayam* that infuses our lives.

THE DHAMMA IN BRIEF: PREPARING THE MIND FOR TRANSFORMATION WITH KIM ALLEN

THREE TUESDAYS, MAR 4—18, 7 TO 8:30PM

This course examines cases where the Buddha was asked to encapsulate his teachings briefly, and also how to engage with Dharma practice so concise teaching can bring deep benefit.

THE DHARMA OF POETRY WITH JOHN BREHM

SATURDAY, MAR 8, 9AM TO 10:30AM

SPIRITUAL BYPASSING: WHAT IT IS AND HOW TO WORK WITH IT WITH DAVID CHERNIKOFF

TWO SATURDAYS, MAR 22 & 29, 9AM TO 12PM. The term spiritual bypassing was coined by Buddhist psychologist John Welwood when he saw some of his Western psychotherapy clients and dharma students using spiritual practices and beliefs to avoid dealing with painful feelings, unresolved wounds, and unmet developmental needs. Includes dharma talks, periods of silent meditation, experiential exercises, and opportunities for discussion.

BUDDHIST CHAPLAINCY SPEAKER SERIES

- **SATURDAY, JAN 18, 9 TO 10AM:** “The Mutuality of Spiritual Care: Lessons of Freedom from Within Prison”, with Kim Grose Moore
- **SATURDAY, FEB 22, 9 TO 10AM:** “A Palliative Perspective on Health Care and Living: Learnings and Laughter” with Palliative Care Chaplain Rev. Emily Linderman, BCC

STUDY PROGRAM

EXPLORING THE BUDDHA'S MIDDLE LENGTH

DISCOURSES: WITH GIL FRONSDAL AND DIANA CLARK

- Part A covers the themes Relating to the Teachings, Faith & The Path
 - Part B covers the themes The Buddha, Karma & Rebirth
- A systematic study of the *Majjhima Nikaya*. Self-paced online courses, that include audio, video and written components.



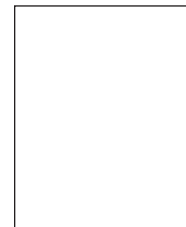
Insight Meditation Center

108 Birch Street

Redwood City, CA 94062

www.insightmeditationcenter.org

RETURN SERVICE REQUESTED



DONOR-ADVISED FUND GRANTS TO SUPPORT IMC

Looking for alternative ways to support IMC? You can recommend a grant be made to IMC from your donor-advised fund (DAF) or family foundation. Because such grants often arrive at IMC without identifying information on the donor or on the donor's intentions, we ask that you please contact the fundraising manager at fundraising@insightmeditationcenter.org, or (650) 260-8674, with any specific instructions at the time you make the grant—or for any questions that you may have. Please note that grants from DAFs and family foundations cannot provide dana to individual named IMC teachers.



PARKING AT IMC

To be good neighbors, we ask that those attending IMC events do not park on the 100 block of Birch Street where IMC is located, unless you are not able to walk more than a short distance. Also, please do not park in The Abigail parking lot across the street from IMC; your car may be towed.

Abundant street parking is found close to IMC: on El Camino, Brewster, Broadway, and Hopkins & Fulton. Parking further from IMC will not only help our neighbors, it will provide more parking for people for whom walking is a challenge. Thank you!



AWARENESS OF SCENT AND ITS IMPACT

Some practitioners at IMC are sensitive to scents and chemicals and may become physically ill from exposure to ingredients in common personal care products.

As part of keeping our community accessible to all, we request that those who attend IMC refrain from the use of perfume, cologne, after-shave, and minimize or avoid personal care and hair styling products containing scents or the ingredient "fragrance". By this compassionate act of restraint, you can help to ensure the health of all who wish to practice here.

GENERAL INFORMATION:

contact@insightmeditationcenter.org or 650/599-3456.

NEWSLETTER: If you have any suggestions for articles please email your thoughts to: newsletter@insightmeditationcenter.org.

ON THE IMC WEBSITE:

- To sign up to receive emails: click on the **EMAIL SIGN-UP** button (upper right).
- To receive this newsletter by postal mail: Resources>Newsletter, click on "PAPER newsletter: [sign up for our postal mail list](#)"